1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

ble for a stranger to learn the true name of an Indian, directly from the person himself, although his friends may divulge it, and this is looked upon almost in the light of either a breach of confidence, or a practical joke. After long acquaintance, they may be prevailed upon, but even then are more apt to give a false name than to tell the truth, so great is their reluctance. One fellow, who was my servant for over three months, after always denying having a name, at last told me a pet name, or "nick-name" that he had had as a child. It is customary for children to have provisional names, or to be called only "boy" or "girl" as the case may be, until the whim of an acquaintance or some equally arbitrary circumstance fixes a title to them. Besides the native name, generally derived from some personal quality, or not seldom the name of some animal or plant, almost all of the Indians possess a foreign name, by which they are known, and which they do not hesitate to communicate. Among themselves, when the name is unknown, a person is called by the name of the place where he lives. Mr. Lyon says all the women have names, as well as the men. But my experience with them is never to have heard them called by other titles than "girl," "woman," "*wishy*" (applied familiarly to young married women), or "so-and-so's wife" or daughter, except in the case of a few of the more civilized men, who have given Christian names to their families. 551 [522]

Children are not generally weaned early. In case of the birth of a second child, the first is weaned perforce. But it is nothing strange to see a child well able to walk, say even two years old, go to the breast as a matter of course, although sufficiently accustomed to more solid food. 862

Small babies are carried on the back, astride the hips of the woman, and supported by a broad strip of bark or cotton cloth, passed around both, and secured in front by a dexterous tucking in of the ends. When they become larger, they are carried on one hip, supported by the arm; or are placed on top of the load, if the mother is traveling. They sit perched on the bundle, with a foot dangling either over or behind each shoulder of the mother, and soon learn to hold on like monkeys. 854

The training of the youth is left almost entirely to themselves. Among the Tiribi they are taught to respect and obey their parents, but in the other tribes they are more insolent and disrespectful to their parents than to other persons. I have seen a boy of ten years old absolutely refuse to obey some trifling command of his mother, and she seemed to have no power to enforce her order. The little girls learn early to accompany the older girls and women when they go out to bring water. Their usual station, in the house, is at the side of the fire, where, as soon as they are large enough, they assist in fanning the fire, preparing plantains for the pot or watching the cooking. The boys will sometimes deign to hunt fire-wood, but they are more apt to be playing by the side of the river with mimic bow and arrow, learning to shoot fish under water. Their toys are mostly diminutive copies of the tools and weapons of more advanced age. The machete of the man is represented by a good sized 866 868 524 868

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

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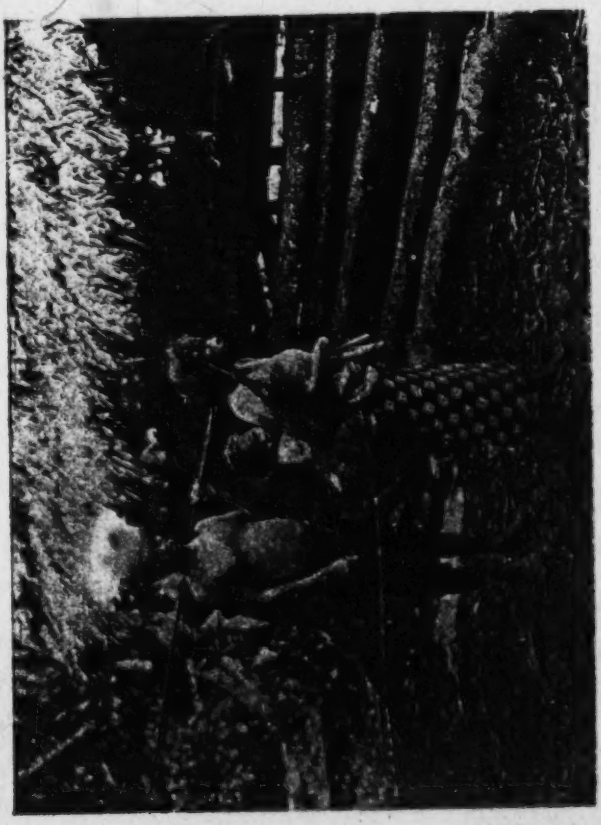
Pl. XIII



SKINNER—BRIBRI

BRIBRI FAMILY TRAVELING, SHOWING BURDEN BASKET IN USE.
ALSO THE METHOD OF CARRYING A CHILD.

[facing p. 62]

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

286 bag is made is tighter and more closely twisted, giving the netting a ribbed appearance.

Pl. XII exhibits the detail of a large bag of simple loop-work alternating with knotted net, the looping occurring only near the top and bottom.

237 282 224 415 Another form of small bag is made from the scrotum of a buck, stuffed with ashes while still fresh, and dried. Bags of this nature were seen worn about the necks of small children, and were probably filled with hunting charms. They could not be purchased, as they were regarded as possessing magic properties.

285 415 *Baskets.*—Bags and baskets of open weave and of sizes ranging from that of a cup to those as big as a washtub, were seen. The latter are used chiefly for carrying burdens or for storage. Besides these baskets and bags, carrying-straps of bark were [482] used, and with these passed over the forehead, as among the forest Indians of northern America, heavy burdens could be transported for long distances. Pl. XIII • [854] illustrates the use of a carrying basket and

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

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[854]

also the method of carrying a child on the back of a Bribri woman when traveling.

A specimen of a handsome type of basket, made of split palm-leaves or of cane, fashioned in a diagonal twilled technique like some of the baskets of the Alibamu, Choc-

FIG. 4. Basket for holding trinkets (diam. 9¼ in.).

taw, and other Indians of our Gulf states, is illustrated in fig. 4. Such baskets are used for holding trinkets, and are not common.

3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

longer easily accessible, caulking is done with the wax from a related species found around Boruca, or from the glue made from a palm belonging to the genus *Elaeis* and called in Boruca, *tuskra'* (see p. 19), and with the gum of the wild rubber tree (see pp. 19–20).

There remain certain families of "river Indians" who are famous for their skill with the dug-outs, particularly in the rapids, and there were formerly outstanding sailors for the sea-going *bongos*. On the river, both paddles with plain handles and poles are used.

Carrying Devices. Generally, the women carry cargo (see figs. 7, *a*; 8, *a*). The men very seldom do such labor. A tumpline is used to support the article which rests on the back of the individual or in a *haba* (see below), which is also carried in a similar manner (see fig. 8, *a*). Occasionally, string bags (see fig. 8, *b–4*, 5, 7, and p. 18) are swung from the forehead down the back. They are, however, rarely used like this, being generally left to hang on the house wall. Babies are carried in a shawl or cloth on the back.

MANUFACTURES

desired pieces. *Pita* is not used for heavy rope, but is made into cord and a "fishing line" which is tied to the fishing spear or arrow (see p. 8). The leaf of the *cabuya* is beaten on stones until it is pulpy, after which it is washed, and then dried in the sun. When dry, it is pulled into strips.

Figure 8, *d* is a sample of the two kinds of rope the *Boruca* make. The upper portion is twisted and braided, while the lower half is only braided. This last method makes a stronger rope. When the rope is finished, it is tied at the end, and one of the strips is twisted around the whole, passed through the braid, and then pulled tightly.

Basketry. The typical basket of the *Boruca* is what is called in Spanish the *haba*, and in Boruca *ba'va*. It is woven by the men. The *haba* (see figs. 7, *b–2*; 8, *a*, *b–1*, *3*) is made only from the *bejuco negro*, the strips of which must be cut in lengths according to the size desired for the finished product, as in this type of basket one cannot add extra length or depth. The smallest *haba* is about 9 inches in depth, and is used for washing corn. For a

3:Stone E-5 (1945) 1949

SA19 Talamanca SA19
Boruca

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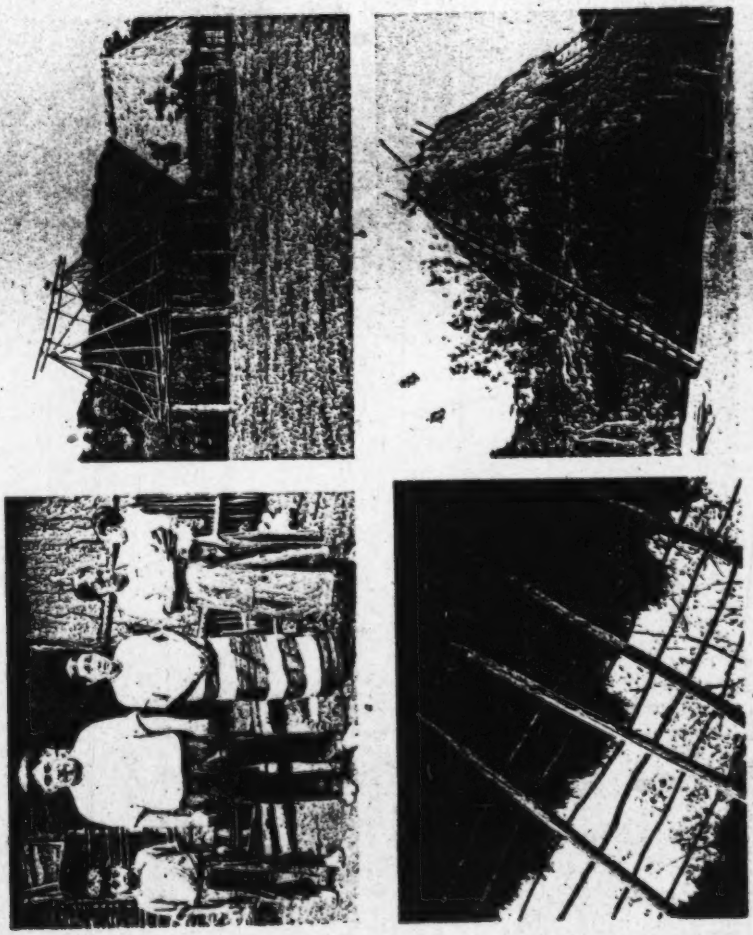

4, Two types of house construction in same house. A, Bare framework of roof, Palmar Norte. 4, Roof [illegible] in more advanced stage, Boruca. 4, Partly finished roof showing framework, grass, and ladder.

[p. 56]

492 184 Very seldom on the Caribbean, but frequently on the Pacific side, horses and oxen are used for transportation (*see* Domestic Animals; fig. 2, *d*).

501 [133] **By Water.** The rivers in Bribri and Cabécar territory on the Pacific side do not lend themselves to water transportation. It is interesting to note that here the usual word for a boat, in both tongues, is a corruption of the Spanish [192] *canoa: kanó* in Bribri; *konọ* in Cabécar. The Bribri of the Caribbean littoral, however, use besides the term just given, the word *ru*.[86]

Both Gabb and Skinner call attention to the lack of water craft among the Bribri,[87] but Pittier mentions cedar and ceiba canoes, some equipped with a sail and rudder for the sea.[88] This last type is not seen today, but dugouts are fairly common in the Sixaola River, men and women paddling or poling when necessary (*see* Canoes). Balsa logs are tied together with vines making rafts and are used to cross rivers in parts of upper Talamanca. The Cabécares are not seamen in any sense, and only those married to Bribri in the Sixaola Plain are known to manage dugouts.

482 **Carrying Devices.** The tumpline (*see* Fibers) is used by men around the shoulders or chest. By women, it is worn around the head for heavy burdens. Babies are carried by women [854] who tie them in a tumpline around the shoulders or in a piece of *mastate* around the waist (Fig. 9, *d*).

[TEXT CONTINUES TOP OF P. 21(B)--Q.Ha 15]

MANUFACTURES

283 [824] 248 [796] **Fibers.** There are many fiber plants used for cordage by these peoples. White cotton, one or two bushes of which are found near every household, is mainly ceremonial in use, being fashioned into string for tying death bundles (*see* Funeral and Bone Burial). The women make this by rolling the deseeded fibers with the palm of their hands over their thighs. The result is an uneven lumpy string but one that [777] they consider as very essential to prevent bad luck and to protect the dead. For use in sewing [294] clothes, some women also make cotton thread on spindle whorls. Occasionally, small carrying nets are manufactured from it.

[TEXT CONTINUES BOTTOM OF P. 21(B)--Analyst]

[86] *ru* is also the Boruca word for any water craft.
[87] Gabb, 1875, p. 523; Skinner, 1920, p. 86.

551 ripó, only the medicine man has a name which
[756] cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*taže*) among the Bribri. *kutá*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 **Puberty.** Girls start to menstruate between
[145] 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict
[262] diet consisting almost entirely of fruits, with
[271] the exception of bananas, and no salt. Furthermore, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine
[756] man gives her copal (*Protium Costarricense* [Rose] Engler) bark to chew and a drink made
[824] from plants and roots. This beverage prevents
[278] menstruation for two months. After that the
841 flow comes regularly. At no time when men-
[264] struating can the girl serve men at meals, and during this period she must stay aside even
[262] in her home, abstain from salt, and drink from a gourd apart from the rest.

●854 **Education.** The overindulgence of babies is
[862] common and they are weaned anywhere from one and a half to two years of age. They are
[855] held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

846 also can mean "feces" and "bread." *pa* means "around
756 one." *kuak* is "to bathe."
192 [100] Segarra y Julia, 1907, pp. 552–53.
[101] Pittier, 1938, pp. 27–28.

[P.28(A)] SA19 Talamanca SA19
Bribri
Cabecar

854 carrying a baby or small child is astride the
[855] hips held by a cotton cloth or *mastate* (*see* Bark Cloth) strip. One never sees a baby
[856] crawl and they are given anything they cry
863 for. It is interesting to note that habits in connection with excretion are taught practically from birth. The child is taken out of the house and held up while he does his needs. He is not allowed to do so on a lap nor in the dwelling itself.

593 The family is very close. It is not unusual
854 to see a mother put her arm around a son, or a father lie in a hammock with his small children beside him. Parents pay attention to personal details, such as wiping a child's nose or
264 washing its face. There are not, however, regular meal hours. One eats when there is food and when one is hungry. The Pacific
[177] Cabécar copy the rules of the school and eat three times a day in their own homes.

868 Almost as soon as they can walk, both sexes are taught to swim and help to make fires, using the fire fan and blowing. Girls are taught
[864] to pull their skirts between their legs when sitting on the low benches or on the ground before the hearth. At the age of seven, they begin to clean the house, cut fire wood, and cook. The boys cut wood, fish, and hunt, using small arrows for training. When the adults are out in the fields or hunting, children up to ten years old stay at home to tend the fire and to work about the house. Parents also
867 are responsible for teaching tribal customs, for example: the clans with which one can marry;
[788] tabus; the baptism of one's self with salt water when seeing the sea for the first time,[104] etc.

[871] In Talamanca and Chirripó, there is no school and all lore is learned by word of mouth on rainy nights around the hearth. "Study" is
[756] restricted to those preparing to be medicine men (*see* The Medicine Man), who must undergo a severe apprenticeship, or in a less
[767] lengthy manner to those who want to have some connection with the handling of the dead (*see* Death). Games are limited and simple.
857 Small children take pebbles or grass in their
[524] toes and try to place them in a straight line. Often they play with mud daubers' nests or similar objects connected with their environ-
[526] ment. Boys play at marksmanship with a bow,

[104] Pittier, 1938, p. 20.

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabecar

142
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302
[531]

a

b

[854]

c

d

a-b, Bribri women, Pacific slope. c, Cabécar women, lower Talamanca. d, Cabécar woman carrying baby, Chirripó.

[END PLATE 8]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Bribri
Cabécar

142
291
302

a

b

[516
301
854]

c

d

a, Bribri man. b, Bribri woman. c, Cabécar woman and girl, Talamanca. Note Boruca mantu on woman. d, Bribri family, Pacific slope.

[END PLATE 9]

6: Stone E-5 (1956-1959) 1962 SA19 Talamanca SA19 Bribri

142 302 291

a

b

142 302 291 854 231

d

c

a, Bribri boy. *b*, Bribri girl. *c*, Bribri mother and child, Pacific side. *d*, Bribri man.

[END PLATE 12]